Rust.

This little insidious enemy is known by every careful housekeeper and it requires persistent care to keep it from creeping into the most perfectly appointed establishment. Nothing is safe from its approach or contact. A cooking utensil unused for a day or two is taken from its hook where it has been hung in pristine cleanliness and we find that the merest speck unnoticed by our careful eye has developed into a little red incrustation which often when removed leaves an ineffaceable dark mark. The weeks washing is to be done. A spot of rust clings to the vessel in which some garments are scalded or starched. The delicate linen has touched the corroded surface of the metal then hung on the line to dry. When it reaches the ironing board we discover an unsightly yellow stain and in order to remove it every available means are resorted to, but in stubborn cases we fail to remove the stain and our linen must bear the mark until it has come to its final end in the rag bag.

But if this be so hard to remove from inanimate things how much care should be taken to keep it out of our lives. They are so easy to grow rusty and in so many different ways that the most careful sentinel will not keep out the wily foe. He attacks the citadels of our daily lives, our characters, our habits and our industries everywhere. He mars the spot by a tiny touch which if not removed at once becomes an ineradicable spot upon our peace of mind and the happiness to those around us.

Jealousy and envy are about the worst forms in which rust approaches a human being. Some friend occupies a position which we cannot hope to gain and never have any prospects of winning. He worked while we idled away and let the moss grow around us thinking we would have one grand scouring day and remove it all at once, but when the time came and we were hard at work on the task that had become so arduous by the accumulation of years, the friend who has removed the obstacles as he went along, steps in and occupies the particular nail on the wall which we have coveted lo these many years, but had not the ambition to earn. Then we must have a care while we are looking on in our envy that the rust does not eat a hole clear through which will leave only a mended vessel of us at the best.

But the greatest of all things that seems the easiest to rust is our religious duties. We all know how easy it is to fall in the habit of staying home from church. We claim so many things as an excuse. "The week has been so tiresome," "God has given us Sunday to rest and does not require us to use it in any way which will tire us," and we are too tired to go to church." Oh it is so easy to find excuses and we have all done this, yet have we not all had the experience that a sermon many times gives us a feeling of divine rest that we could not acquire in any other way? Neglect of church duties is oftener habit than inclination, which all healthy right-minded people can shake off.

We may claim that we can read the Bible at home, but can we discuss these theological questions with the same lucidity of the minister who is educated in the cause? We are as untaught children and it is difficult to raise temples in our hearts.

Our only way is to acknowledge our beliefs in the customs of the people of God for we are commanded to "lay up for ourselves treasures in heaven where neither moth nor rust doth corrupt.

ABRAHAM SHOE.

Sherwood, Ohio.

Much Help, Little Help, or No Help.

"Silver and gold have I none, but such as I have give I thee." Acts 3: 6.

I have been as silent as a mute about the College, but it was not because I did not, or do not feel any interest in it but because I had nothing to give in aiding to redeem it. And I am certain that promises and even well wishing will not buy the College and pay for it. It takes the actual cash to do that. Even willingness, and honesty and good wishes are a commodity that are not very much appreciated by creditors, and as a rule do not liquidate debts. But with enough willingness on the part of those who are possessed of the means, much can and will be accomplished. If every one was endowed with the same generous spirit that characterized Peter on the occasion of our text, something would be accomplished ere long, that would remain a standing monument of honor to those engaged in the enterprise.

Peter had no money to give the beggar, but he was willing to give such as he had, and that he did give too, and to good effect. If all would give of what they had—those who have money give it as the Lord had blessed them, those who had not their influence and prayers, the burden would be easily borne. It may be that those who have money that they might give, would rather pray than to give the money. Well if any such there be, just pray with all your might, but don't forget that the Lord has blessed you with more of this world's goods, than some others, and if you who have, will not give, who will? For those who have not cannot give. They can pray for the success of the College, "And the effectual fervent prayer of the righteous man availeth much." But it is those who have that must give, for those who have not cannot if they would.

I have been, and am yet so closely confined to business this summer that I have not had time to do anything else. I have intended all along to take the field for the Lord in the fall, but it looks a good deal sometimes like I would not have such an opportunity. Circumstances have much to do to control the affairs of life. However, whatever I may do, or have to do, my sympathies are and shall be with Ashland College and its success as an educational institution, as well as with the cause of the Brethren church. I am pleased beyond expression, at the success following the labors of the brethren. But as long as the Gospel alone is contended for, success is bound to follow. There are no sure promises outside of Bible adherence, it means nothing but antichrist to do or teach anything less or more, hence I hope that the Bible alone doctrine of the Brethren will be strictly and forever adhered to. Just so long as all are willing to and do live up to the Bible, just so long there will be no cause for dispute or division. It is seldom that people differ about what is in the Bible, but oh the difference about what is not in the Bible.

That we have what is in the Bible, and that we can give, that we can teach, that we can agree on, that we can live by peacebly, that we can die by safely, and that is what will and must save. "Such as I have give I thee in the name of Jesus Christ of Nazareth."

J. B. LAIR.

Olathe, Kan.

Sowing Seven Grains.

We are told that it is a custom among the Indians when they are sowing maize to put seven grains of corn into the ground. One was asked why this was done. "Well," said the Indian, "we put in one grain for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will bring forth fruit." The Indians teach us a lesson; they teach us to sow good seeds liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Savior teaches us that some will fall by the wayside, some on stony grounds, and some among thorns. This we must expect as good seed-sowers. But what of it? Should it lead us not to sow at all? Nay, it should rather lead us, like the Indians, to sow more bountifully, lest, with scanty sowing, the crows, the worms, and the squirrels get the whole harvest. If we sow bountifully we may rest assured of this, that the good seed of truth will find its way to some honest and good hearts, and bring forth fruit—thirty, sixty, and a hundred fold. The inspired word tells us: "He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully."—MESSIAH'S HERALD.

A Kind Voice.

There is no power of love so hard to get and keep as a kind voice. A kind voice is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing that love so much needs as a sweet voice to tell what it means and feels; and it is hard to get and keep it in the right tone. One must start in youth, and be on the watch night and day, at work and play, to get and keep a voice that shall speak at all times the thoughts of a kind heart. It is often in youth that one gets a voice or tone that is sharp, and sticks to him through life, and it stirs up ill-will and griefs, and falls like a drop of gall on the sweet joys of home. Watch it day by day as a pearl of great price, it will he worth more to you in days to come than the best pearl hid in the sea. A kind voice is to the heart what light is to the eye. It is a light that stings as well as shines.—ELIHU BURRITT.

Do You Pray In Secret.

Prayerfulness will scarcely be kept up long unless you set apart times and seasons for prayer. There are no times laid down in Scripture except by the example of holy men, for the Lord trusts much to the love of his people and to the spontaneous motions of the inner life. He does not say "Pray at 7 o'clock in the morning every day," or "Pray at night at 8, or 9, or 10, or 11;" but says "Pray without ceasing." Yet every Christian will find it useful to have his regular time for retirement, and I doubt whether any eminent piety can be maintained without these seasons being very carefully and scrupulously observed. We read in the old traditions of James the Apostle, that he prayed so much that his knees grew hard through his long kneeling; and it is recorded by Fox, that Latimer during the time of his imprisonment, was so much upon his knees that frequently the poor old man could not rise to his meals, and had to be lifted up by his servants. When he could no longer preach and was immured within stone walls, his prayer went up to heaven for his country, and we are in these times receiving the blessing. Daniel prayed with the windows open daily and at regular intervals. "Seven times a day," saith one, "will I praise Thee." David declared that at "evening, and morning, and at noon," would he wait upon God. Oh, that our intervals of prayer were not so distant one from the other; would God that on the pilgrimage of life the wells at which we drink were more frequent. In this way should we continue in prayer. —Spurgeon.

Given for You.

Father Taylor, the sailor's missionary in Boston was peculiarly tender and impressive in administering the communion. "I have got something for you, children," he once said; "it is a present from Jesus, something which he has sent to remember him by." He held the cup under his outer coat, pressed it to his heart, as if he would suddenly surprise them by bringing the precious gift out before their eyes; then he looked up and burst into tears as he pronounced his name. "He *sends it to you*, children, and tells me to say to you 'Drink of this in memory of me.'"—DR. PIERCE.

It Grows Better by Use.

Recently two gentlemen of wealth were talking about giving to the Lord. One had for many years been giving of his money sacredly to the Lord's work, and the other had more recently begun so to use his Lord's money, though greatly prospered in business. In the conversation the thoughts were often expressed: It is remarkable how much easier it is to give when one is in the habit of it. When people open their hearts to give, it is astonishing how much they can do. The luxury of giving grows upon a person. It is made better and better by constant use. To shut up one's heart and pocket is to lose the best part of life.

To hear business men thus talk, is refreshing.

OUR DEAD.

FINDLEY.—Bro. Samuel Findley, near Rosedale, Pa., aged nineteen years, seven months and sixteen days. He died August 4, 1888, after a brief illness. Bro. Samuel was a consistent member of the Brethren church, with the rest of the family. He was brother to Joseph D. Findlay, whose name we find in the Faculty as instructor of vocal music at Ashland University.

And now may that peace that passeth all understanding comfort an aged mother and the family. Funeral services to a large concourse of relatives and sympathizing friends, by the writer assisted by Brethren Smouse and Gouchenour.

E. H. SMITH